

# ...THE... CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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## EDITORIAL NOTES.

WHEN the Apostle Paul appeared before King Agrippa (Acts 26) and related his wonderful conversion he referred to the commission he had received from the Lord "to open the eyes of the people, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith." He was obedient to the heavenly vision. For this, the Jews—his own people—went about to kill him. But he told them only those things which "the prophets and Moses did say should come: That Christ should suffer, that He should rise from the dead, and should show light unto the people." Christ rose from the dead, and is ever since by the Holy Spirit showing light unto the people. He is not a dead Christ, as the Roman Church would have the world believe by pointing to the cross, but He is ever living, pleading as Mediator with the people to come unto God by Him, and interceding for all who call upon Him. As Christ is presented in word and work by those who know Him as Saviour and love Him because He first loved them and

gave Himself for them, people will be drawn to Him and His Gospel as the power of God unto salvation. Catholics will see that He is not a dead Christ or a helpless infant in the arms of Mary, as depicted in painting and statuary. This feature of the Christian religion cannot be too often presented to the Roman Catholics—a living Saviour who if they repent and believe will welcome them and make them new creatures. The Pope's priests, whose craft is endangered by the conversion of the Catholics, may fume and fret and hurl anathemas—the vocabulary of the lower regions—but each saved soul can say,

I heard the voice of Jesus say,  
Come unto Me and rest,  
and be satisfied that He who has all power in heaven and on earth will care for those who place their trust in Him. He did not give power to those functionaries who preside over Pagan festivals of times and seasons with elaborate ritual and gorgeous ceremony, but He came to save sinners; and to every soul saved, to every converted person, He gives the commission, Go and tell the good news to others.

**Christ Is a Living Saviour.**

Children often say that "Jesus is up in Heaven," and the idea conveyed by these words that Christ is far away, somewhere beyond the sky, is so generally accepted that people live as if this were the fact. But the truth is, however, that Jesus Christ—the same Jesus whom the disciples saw go up into Heaven—is not dead, like those who have departed from us, but He is living and working, inviting all the weary and heavy laden to come to Him and find rest for their souls. Not only is He calling them by means of His servants and the Bible and other agencies, but He is continually forgiving the sins of those who truly repent and turn away from them; and He is sending those penitent believers on their way rejoicing in the sense of pardon and in the possession of that peace which the world can neither give nor take away. Now the Virgin Mary is not here at all, while Jesus is. When she was on earth she never forgave a single sin or saved a single soul. Jesus did both, during His life as a man among men, and He is doing both every day now. If He has not done either for you who read this, come to Him at once. Confess your sins to Him with full purpose of forsaking them, and believe not only in His willingness to forgive you, but His ability to do so. Lay claim boldly to the salvation that He purchased for you by His death on the cross, and you shall soon be one of the happy thousands of every nation who can testify with joy that they know by experience that Christ is not only a living Saviour to-day, but that He is also waiting to hear the softest whisper that you may address to Him.

**Christ the Satisfying Portion.**

The Roman doctrines and practices are totally lacking in even the pretence of affording satisfaction to the soul. No function or service has any permanent effect. The atonement of Christ on the cross not having been sufficient to take away sin, masses have to be said every day to supplement it; notwithstanding the intercession of the Virgin Mary and the saints has proved ineffectual for hundreds of years, they are still bombarded with prayers from those who have never known at first hand the sweet surety of the promises of Jesus; even popes and cardinals, according to Roman Catholic teachings, are still in purgatory—if not a worse place—so what kind of prospect is there for the ordinary rank and file? The priest gives absolution to-day, but he does not even pretend to offer a salvation that can keep a man from sinning again within an hour. Penance is performed, over and over again, by the same person, without any perceptible benefit being derived therefrom; vast sums of money are spent in beautiful churches, splendid music, gorgeous vestments, and other things that please the taste for a little while, but these expenditures never end, and the things purchased do not even appeal to the soul at all. What Roman Catholics need to be told is that if they will take Jesus at His word, and go to Him direct, and listen to His voice, He will give them rest, and His peace and joy shall fill their hearts and satisfy their souls, so that the twenty-third Psalm shall be their daily and continual experience.

**Protestants Should Not Favor Rome.**

A New England lawyer with the true American spirit writes as follows:

"I wish to quote from a recent number of your Magazine, a sentence in which you develop the idea that what so many non-Catholics consider liberality to that Church—gifts to their schools and churches, silence about their false dogmas, their discipline, etc.,—is in effect, on the contrary, a firmer fastening of the yoke of bondage on the necks of the laymen. It is giving a hungry man a stone instead of bread; it is giving the children a poor and a wrong education instead of a good and a right one. It is not kindness to give an intemperate man more whiskey. Let me suggest that you brandish this idea in every number of your Magazine.

"You seem to be guided by a rule forbidding antagonizing the Roman Catholic laymen as far as may be.

"This rule is the right one, I assure you, and I try to adhere to it. I am always pleading the grievances and oppressions of the laity.—C. E."

The articles to which our friend refers were in the Magazine for February, 1903, under the headings, "Accommodating Protestants," and "Injury to Intelligent Catholics." In the latter it is said:

"Probably those Protestants who aid, encourage, and help the bishops and priests by money and influence do not consider that they are doing the greatest possible injury to the Catholic people by welding the chains that bind them to superstition and spiritual slavery.

"Every Protestant who aids and encourages the high priests of Rome deprives Catholics of the opportunity of escaping from that Church, and coming into the liberty wherewith Christ has made His people free."

**Dr. Drees Returns to South America.**

It is a great loss to the work in Porto Rico that Dr. Charles W. Drees has been called by his church from that promising field of labor to the work in South America. As will be seen by his letter, he goes to Argentina. For twenty-six years he had labored in Mexico and South America, and his success there had marked him as the man best fitted, spiritually, intellectually, and even physically, for the new work that Almighty God had opened in Porto Rico. Four years ago he went down there, and now he leaves it in excellent condition to return to the great and greatly neglected continent in the south.

**Let Us Help Porto Rico.**

The departure of Dr. Drees from Porto Rico imposes upon the friends of Christ's Mission the duty of granting his request that Rev. A. Lambert be sustained in the work in Arcibo. We should all help to finish the church there. It is not because Mr. Lambert is annoyed and persecuted by his former friends of the Roman persuasion that we are interested in him, but we love him for his work's sake, and it is a privilege to sustain him in extending the work which the Lord has so signally blessed. The "Letter to Cardinal Gibbons" this month will not be a surprise to the old readers of this Magazine who remember how the Roman Catholics in high places by deliberate misstatements have sought to hinder the work of Christ's Mission by attacks like that on Brother Lambert. But the new readers it will reach this month will wonder how those Jesuits and Paulists can continue in partnership with the "Father of Lies."

**Meeting Roman Slanders.**

It need not be said at this time that the editor of this Magazine does not love contention. These pages for the last twenty years afford abundant evidence of that. We are willing to turn the other cheek to our Roman adversaries and let them smite us if the cause of Christ does suffer not thereby. Personal attacks we disregard altogether, but when they assail a man like Brother Lambert, who is doing such excellent work in Porto Rico, we are compelled, in the interests of truth, to make known the real facts in the case. We cannot ask the editors of other papers to expose the Roman falsehoods, though the *New York Independent* said some time ago that it was very foolish of the Roman hierarchy to slander the priests who withdraw from the Roman Catholic Church, as such conduct would react against the best interests of the Roman Church. Thus the results that may follow from this month's "Letter" to Cardinal Gibbons may be different from the good accomplished by the other letters that have been published for so many years. A reaction against the Roman Catholic Church on the part of the people is a consummation devoutly to be wished.

**Unconverted Roman Catholic Ecclesiastics**

What a picture of Roman Catholic ethics is presented by the statement of Dr. Safford, quoted in Dr. Brooke Herford's Harvard lecture, that Roman Catholic priests and bishops will be guilty of direct, deliberate and detestable falsehoods in the interest of their Church. Yet this is what they are doing all the time in every country. It is not to be wondered at, therefore, that they pervert the

words of Scripture and falsify history, and forge documents when they publicly lie about living men. All these bishops and priests are unconverted men, who not knowing truth or righteousness are given over to the god of this world, who has "blinded their minds," as the Apostle Paul says.

**Extension of Christ's Mission Work.**

In a review of the bound volume of *THE CONVERTED CATHOLIC* for last year (Volume XX) the *Chicago Advance* says that "the issuance of such a volume indicates the permanence of the interesting work Mr. O'Connor has been conducting in New York." From the spiritual point of view its permanence in the hearts and lives of hundreds is a glorious living fact, and many of those hundreds are actively engaged in transmitting to others the influence exercised over them by the work of Christ's Mission. And the temporal success already achieved can be made permanent by the active co-operation of the friends who are interested in the work. The prospects were never brighter than this year, which is the twenty-fifth anniversary of the commencement of this movement for a pure Gospel instead of the false teachings and unholy practices of the Roman Catholic Church. All agree that the work should be extended, but its enlargement must depend upon the aid afforded by its friends. It is hoped that the subject will be taken into prayerful consideration by every friend of Christ's Mission.

**Caution Against "Ex-Priests."**

Last month we received several letters from small towns in southern Illinois inquiring about a "Father

Stephen," an "ex-priest," who also called himself "Delaney" and said he represented this Magazine and the work of Christ's Mission. A well-known lady and devoted Christian worker in this city also sent us two letters from gentlemen in the same district in Illinois, inquiring whether this "Father Stephen" or "Delaney" was commissioned by her to deliver anti-Catholic lectures and get petitions signed for the opening of convents to public inspection. We replied to our friends in Illinois and to this lady that the man was a fraud, and she telegraphed to her correspondents to that effect.

We had never heard of the man before. He should be put in prison, where he would have leisure to repent and learn that the way of the transgressor is hard. Of all the priests who have come to Christ's Mission or whose names have been mentioned in this Magazine, not one has gone out as an anti-Catholic lecturer or to engage in the "ex-priest" business. The public should beware of those who advertise themselves as "ex-priests" to give sensational lectures on Popery—which are generally salacious. They are not converted men, and the work they do is only evil.

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**"Correct and Edifying News."**

"Until now I have never missed a number since first taking the Magazine, and I do not want to lose the correct and edifying news and writing every number contains," writes one of our esteemed subscribers in Elgin, Illinois. We like that characterization "correct and edifying news" so well that we beg to express warmest thanks to our friend. There is such a mass of "news" of every kind spread before the public that is neither

er "correct" nor "edifying," but which is really harmful to the mind and the soul that it is a distinction which THE CONVERTED CATHOLIC highly prizes. When all its present readers will spread abroad the good news to be found in it every month, hundreds of other readers will desire to share in the enjoyment it affords, and become regular subscribers. And thus much more good will be done.

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**Japan Will Be Christianized.**

The sympathy of all Americans, except the Roman Catholics, continues with Japan in the Eastern war. More Russian warships have been destroyed and the influence of Japan in Korea has been fully established. The marvelous skill displayed by the Japanese in the naval engagements shows how readily they can adopt Western methods that tend to progress. Russia with her perverted form of Christianity, like the Roman Catholic nations, is unable to cope with heathen Japan, whose leaders have been instructed in America, and many of whom have been converted to Protestant Christianity. Rome and Russia, with their popes and priests usurping the prerogatives of the Son of God and relying on the ignorance and superstition of their people, must give way to the enlightenment that follows an open Bible and individual responsibility to God. The sympathy of America and England with Japan will help to Christianize that country.

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**Mrs. Depew in a Protestant Church.**

In its report of the Easter services in the city churches, the New York *Herald* of April 4 had this item:

Among the prominent members of St. Bartholomew's congregation



these persons were present at yesterday's services: Mrs. Cornelius Vanderbilt and Miss Gladys Vanderbilt, Mrs. William Douglas Sloane, Mr. and Mrs. William B. Osgood Field, Mr. and Mrs. Frank Jay Gould, Senator and Mrs. Chauncey Depew, Mr. Chauncey Depew, Jr., and Miss Depew, and Miss Sylvia Green, daughter of Mrs. Hetty Green.

When the genial Senator Depew was married to a Roman Catholic lady two years ago by a civil magistrate, a Roman Catholic priest, and a Protestant Episcopal minister, he gave the world an object lesson of his breadth of view on religious subjects. Hence it is no surprise to learn that Mrs. Depew now attends worship in a Protestant church. Mr. Frank Jay Gould's wife was a Miss Kelly, granddaughter of the famous banker and prominent Roman Catholic, Eugene Kelly; and she is now also a devout Protestant. Miss Green, whom "Countess" Annie Leary was leading toward the Roman Church last season is now also safe in the Protestant fold. By good influences all these Catholics who are connected with Protestant families will be brought into Protestant churches. There is nothing in the Roman Catholic Church to satisfy intelligent, spiritual people, and when Catholics associate with Protestants who are true to their faith and principles, they quietly withdraw from the jurisdiction of the Pope to follow the great Shepherd of souls.

#### A Fortunate Community.

From a fortunate community in Cumberland county, Pa., comes this letter this month:

Dear Brother O'Connor:—Enclosed find one dollar for your good,

cheerful, courteous Magazine. We have not a Roman Catholic in this town, but I will send THE CONVERTED CATHOLIC to a relative who has them all around him. Praying God's blessing upon your work, I am,

Sincerely yours, G. C. H.

This good brother, as we see, is so interested in the work THE CONVERTED CATHOLIC is doing that he wants its influence to be felt in communities where there are plenty of Catholics. Nothing could do them more good than the wide circulation of this Magazine.

#### Preaching in Other Churches.

Invitations to preach in several churches have been gladly accepted by Pastor O'Connor this season—among others in the Reformed Church, Convent avenue and 145th street, this city, of which Dr. Charles B. Chapin is pastor; in the Tompkins Avenue Congregational Church (Branch), Brooklyn, Rev. William A. George, pastor; and the Diamond Street Methodist Episcopal Church, Philadelphia, Dr. G. Beckley Burns, pastor. It will be a pleasure to accept other invitations this season and tell the churches what has been done in this work for the last twenty-five years.

The edition of Rev. Albert B. King's book, "The Purple and Scarlet Woman," to which attention has been called several times, is nearly exhausted, and those who desire to possess copies should send an early order.

All orders for the convent book, "A Year in St. Margaret's Convent," have been filled. There are still some copies on hand which will be sent for 60 cents while they last.

**Shakespeare a Protestant.**

Several works have been written to show that Shakespeare was a Christian. The latest published, "Shakespeare in the Bible," by William Burgess, which has just come from the press of the Winona Publishing Company, Winona Lake, Indiana,, is one of the best of the kind that has appeared. The author is in love with his subject—as who does not love Shakespeare?—and he shows from the great poet's writings that he was a believing Christian. He was not a Puritan, like Milton, but it is probable as Bishop Huntington, of Syracuse, N. Y., says in his work, "Shakespeare and the Bible," that he was a member of the Church of England.

Last month, however, the New York *Herald* published the report of a lecture by a Roman Catholic priest, named Blackmore, delivered in Omaha, Nebraska, which asserted that Shakespeare was a Catholic. The absurdity of such a claim is apparent to every student of the poet's writings. Mr. Burgess quotes Dr. A. H. Strong, a former president of Rochester Theological Seminary, who said:

"Shakespeare had dug down through superficial formulas to the bedrock of Christian doctrine. He held the truths which belong in common to all ages of the Church. If any deny the personality of God or the deity of Christ, they have a controversy with Shakespeare. . . . There is no trace of Mariolatry, nor of dependence for salvation upon ritual or ceremony."

That, the poet had no love for popes, prelates or priests is evident from many passages in his writings.

Presumptuous priest! this place commands my patience,

Or thou should'st find thou hast dishonored me.

No, prelate; such is thy audacious wickedness,

Thy lewd, pestiferous, and dissentious pranks,

As very infants prattle of thy pride.

Thou art a most pernicious usurer,  
Froward by nature, enemy to peace;  
Lascivious, wanton, more than well be-  
seems

A man of thy profession and degree;  
And for thy treachery, what's more  
manifest?

1 Henry VI, iii, 1.

This Cardinal is more haughty than  
the devil.

1 Henry VI, i, 3.

Under my feet, I'll stamp the Cardinal's hat,

In spite of Pope, or dignities of  
Church.

1 Henry VI, i, 3.

Let us watch the haughty Cardinal,  
His insolence is more intolerable  
Than all the princes in the land be-  
side.

2 Henry VI, i, 1.

Oft have I seen the haughty Cardinal,  
More like a soldier than a man o' the  
church,

As stout and proud as he were lord of  
all,

Swear like a ruffian.

2 Henry VI, i, 1.

Cardinal Beaufort is at point of death,

Blaspheming God, and cursing men on  
earth,

And whispers to his pillow  
The secrets of his over-charged soul.

2 Henry VI, iii, 2.

Though you, and all the kings of  
Christendom,

Are led so grossly by this meddling  
priest,

Dreading the curse that money may  
buy out,

And by the merit of vile gold, dross,  
dust,

Purchase corrupted pardon of a man  
Who, in that sale, sells pardon from  
himself—

Though you and all the rest so grossly  
led,

This juggling witchcraft, with reverence cherish;  
Yet I alone, alone do me oppose  
Against the Pope; and count his friends my foes.

King John, iii, 1.

Thou can'st not, Cardinal, devise a name

So slight, unworthy, and ridiculous,  
To charge me to an answer, as the Pope.

We, under heaven, are supreme head;  
So under Him—that great Supremacy,  
Where we do reign, we will alone uphold,

Without assistance from a mortal hand.

So tell the Pope; all reverence set apart,

To him, and his usurped authority.

King John, iii, 1.

Shakespeare did not countenance "Peter's Pence" or any tribute to Rome. "No Italian priest shall tithe or rule in our dominions."

In the opening paragraph of his will he says: "I commend my soul into the hands of God my Creator, hoping and assuredly believing through the merits of Jesus Christ, my Saviour, to be made partaker of life everlasting." In great peace of soul he could say:

Comfort's in heaven; and we are on earth,

Where nothing lives but crosses, care and grief.

Now God be praised! that to believing souls

Gives light in darkness, comfort in despair.

A correspondent writes from Buffalo: "Your magazine is doing excellent work. A Lutheran minister to whom I send it uses it as a lesson book in his confirmation classes, and 'Reformation Day' sermon in English for his young people, was one of them told me, a revelation of Rome up to date—thanks to THE CONVERTED CATHOLIC."

### A Message from Poland.

The sympathy that THE CONVERTED CATHOLIC has felt for the conversion of the Polish people and their liberation from the tyranny of the priests of Rome has made itself felt as far away as Old Poland, and we have received the following letter from Warsaw:

"I am the editor of a church newspaper, *Lwiastun Ewangeliczny* ('Gospel Messages'), in the Polish language, the object of which is to spread the light of the Gospel among the Catholics of our land. I have heard that you are the editor of THE CONVERTED CATHOLIC, and that you are the director of a home for priests who have left the Roman Catholic Church.

"I hear that your Magazine has published an article about the Independent Polish Church in America, and I should be glad if you would kindly send me a copy containing it. You and I are working for the same object. PASTOR JULES BURSCHÉ."

In a letter from one of our subscribers in a western State received this month, there is this sentence: "I have read 'Aimée's Marriage' with much interest and have started it circulating among my girl friends, some of whom look with favor on Catholic young men."

After reading Miss Cowan's books and this Magazine, the minds of those young men may be opened to the truth. If they should persist in trying to do the Pope's work, however, by endeavoring to lead those Protestant girls to the feet of the priests, they should be warned of the righteous wrath of the Protestant young men. Conversion and reformation before marriage are always much safer than trusting to fortuitous circumstances afterwards.



## FORMER MAYOR LOW AND ARCHBISHOP FARLEY.

WHEN Archbishop Farley of New York returned from Rome on March 31 he told the reporters what a great man the Pope was, and how he admired and loved America, even more than his predecessors, Leo XIII and Pius IX. As Dr. Farley had taken \$50,000 ("Peter's pence") to Pius X it can be well understood that his reception was most cordial. Among other things, he said:

The Pope is most affable. On our first visit we stood, not expecting to sit in the presence of the Holy Father. After formally receiving us, he told us to be seated, which we did, on chairs back against the wall. He then told us to draw our chairs closer about him, and there we sat throughout the entire audience. I was in Rome for three weeks. At my second audience I presented to the Pope ex-Mayor Low, of New York. Then a happy incident occurred. On the death of Pope Leo XIII a beautiful embossed set of resolutions, signed by Mayor Low, was sent to Rome in the name of the people of New York. When I presented Mr. Low to the Pope His Holiness immediately turned and brought forward the resolutions. He then placed his finger on the signature of the former Mayor and thanked the people of New York for their expression of sympathy. The Holy Father presented to Mayor Low a casket containing three medals—one of gold, one silver and the other bronze. I desire to deny absolutely the statement that Mayor Low caused any embarrassment at the Vatican by visiting and lecturing at a Methodist institution in Rome. Mr. Low is too much of a gentleman to do anything of the kind.

Archbishop Farley has colored some facts in that statement to suit his own taste. The "people of New York" did not send a set of resolu-

tions to Rome on the death of Leo XIII, but the Roman Catholic Aldermen and the host of Catholics whom Mayor Low had appointed to office sent the resolutions, which Mr. Low signed. He was rewarded by being badly beaten for re-election in November.

The statement regarding Mr. Low's address at the Methodist Church in Rome is as disingenuous as the other, and is refuted by the following letter, signed by "A Roman," which appeared in the editorial page of the *New York Sun* of April 3, under the heading, "An Italian's Inference."

To the Editor of the *Sun*:—

Sir:—In your issue of April 1 you give an account of the arrival of Archbishop Farley (without the red hat or even an explicit promise of one), in which it is hinted that ex-Mayor Low did not make any speech at the Methodist College in Rome, and therefore did not embarrass the Archbishop. I beg leave to call your attention to the *Christian Advocate* of March 31, in which is a full account of the address delivered by Mr. Low, taken from the *Roman World*. The speech in question is simply the apothecosis of Garibaldi, Mazzini, Cavour and other enemies of the Roman Catholic Church, and an explicit recognition of Italian unity obtained by the abolition of the Pope's temporal power.

You may take it for granted that the Methodists are considered the most dangerous enemies of the Roman Catholic Church in the Eternal City, and the fact that a guest of the Pope and the Archbishop paid them a visit and spoke to them eulogizing other enemies of the Church could not pass unobserved. Perhaps this will explain why Archbishop Farley returned from Rome without the red hat.

That the authorities of the Roman Catholic Church did not take any notice of Mr. Low's address no one who

knows Rome will readily believe. As a matter of fact it is full of significance that on that very day the Associated Press cabled that Cardinal Martinelli excused himself at the very last moment from attending the dinner given by Mr. J. D. Crimmins in honor of the Archbishop of New York.

The press dispatches from Rome at the time of Mr. Low's visit referred to the displeasure of the Pope, and the offence caused at the Vatican by his address. The Pope was sorry he gave him the medals, and whatever blessing or indulgence accompanied them was withdrawn.

The report of Mr. Low's speech at the Methodist College that appeared in the *Roman World* of March 5, and which the *New York Christian Advocate* reproduced, is as follows:

Mr. Low's Address.

On February 29, the Hon. Seth Low, who has recently been the reform Mayor of New York City, gave in the Methodist Episcopal Church, Via Firenze, 38, a very interesting address before the students of the Methodist College, the young ladies of the International Institute, Crandon Hall, and of the Girls' Home School, in Via Garibaldi, and a large number of prominent Italians and ladies and gentlemen of the American colony. With a few words Dr. N. Walling Clark, President of the Methodist College, introduced Mr. Low, who was greeted with much enthusiasm and spoke with his usual perspicuity and grace. The Rev. Mr. Piggott acted as interpreter. Mr. Low referred in an inspiring manner to the fact that when he was in Palermo he had been pleased to note that there was a piazza dedicated to Lincoln, the martyr President. In connection with this he drew attention to the fact that in Washington Square, New York, there is a statue of the celebrated patriot, Giuseppe Garibaldi. "The reason why in Italy streets are named after Lincoln and in America statues are erected to Garibaldi is that

both symbolize the unity of a country acquired at the price of enormous sacrifices." He then spoke of his pleasure in revisiting Rome, and his admiration for the mediaeval and the ancient monuments which exist here. He was particularly pleased to see modern Rome; this city which has exercised such powerful influences in past ages, not only upon Italy, but upon the entire world, has not ceased to exercise it even at the present time. "It is a great honor for Italy to possess among her sons so noted a genius as Marconi, the inventor of wireless telegraphy. It is safe to say that if ancient Rome aspired to the conquest of the world, modern Italy has wished with its wireless telegraphy to conquer even the whole atmosphere." Mr. Low closed his remarks with a most touching allusion to the fact that although Garibaldi symbolized Italian unity, yet in his judgment this does not prevent the recognition of the eminent merits of Victor Emmanuel, Cavour, and Mazzini. He related an incident in the life of King Victor Emmanuel which he said had been a source of great inspiration to him. After the battle of Novara the king was offered by Austria the opportunity to reign peacefully and undisturbed provided he would revoke the constitution which had been granted to the people. He replied, "The house of Savoy knows the way to exile, but it does not know that of dishonor." After an appeal to "Young Italy to follow this sublime example of the 'Father of their Country'" Mr. Low closed his remarks, which were greeted with enthusiastic applause. A brief prayer was offered by Dr. Wright, pastor of the Methodist Episcopal Church, and the Rev. Serafino Bernatto, pastor of the Italian Methodist Church, dismissed the audience with the benediction. Mr. Low honored the Methodist College by inspecting its apartments, and expressed himself as much pleased with them.

No wonder the Pope should be mortified when he read the report of Mr. Low's speech. But what kind of a

conscience must Archbishop Farley have to equivocate about the matter as he did? Truly the high Roman ecclesiastics have a standard of morality different from what Christianity teaches. To lie like a Jesuit is an old saying that could be applied to many of them. We thank the New York *Sun* for the light in which Archbishop Farley is placed in this matter. Newspaper men will know how to discount his words in the future. The honor conferred on him by the Pope asking him to "sit down" and "draw your chair closer" is offset by the ridicule which he has brought on himself by his anxiety to stand well with the politicians. If he did not get the red hat from the Pope he received the appointment of "domestic prelate" for half a dozen of his priests and had a hitherto unknown priest, Father Cusack, made a coadjutor bishop of New York.

### **Dropping Mythical Popes.**

We have frequently referred to the discrepancy in the lists of the Popes compiled even by Roman Catholic writers, and in a review of a work on the Popes of the Middle Ages by Dr. William Barry, a learned priest in England, it was shown that there were many mythical Popes. Now it appears that Pius X has ordered the official Catholic directory to strike from the list the names of at least six Popes who never existed. The New York *Tribune* referred to this elimination as follows:

Until now Pius X has been regarded as the 264th Bishop of Rome in direct succession from the Apostle. But in the "Gerarchia Cattolica," or official annual of the Holy See, which has just appeared, he is set down as the 258th Pope. During the closing years of the reign of Leo XIII the

very active and extensive researches of the learned Monsignor Duchesne, director of the French School at Rome, brought to light the fact that six Popes of the period preceding the Crusades were more or less mythical, their existence being based on legend and tradition rather than on actual history. They have now been eliminated, and no longer figure on the official roster of Supreme Pontiffs of the Roman Catholic Church.

We hope the process of elimination will not stop with dropping these six names. It should begin at the beginning and leave out St. Peter, who was neither a Pope nor a Roman Catholic, but an impetuous Apostle, whom the Lord had occasion to rebuke and who subsequently denied Him, though he repented of this great sin and was forgiven.

### **Human Nature in the Vatican.**

The Rome correspondent of the London *Daily Chronicle* wrote to that paper last month: "An amusing incident occurred recently, which has given rise to a rumor that the octogenarian Cardinal Mocenni has been ordered by Pius X to quit his apartments in the Vatican. The old Cardinal, who has been confined to his rooms for some weeks past with rheumatic gout, is subject to violent fits of irritation, somewhat trying to the patience of his servants and visitors. One morning, toward midday, his Eminence, who is an inveterate smoker, lay on a divan in his study puffing away at a pipe of Turkish tobacco, and deeply absorbed in a French novel. Presently a gentle knock was heard at the door. The Cardinal, paying no heed, continued to read. A louder knock followed, but the old gentleman budged not. A third knock was very loud and pro-

longed. The Cardinal raised himself in wrath, flung the yellow-back to the floor, ejaculating in stentorian tones, 'Who the — is this bothersome rascal? Come in!' The door swung back on its hinges, and, half laughing, half shocked, in walked the white-robed figure of Pius X, who had come to pay an unconventional visit to the infirm old prince of the Church."

### **M. Combes' Great Work.**

Last month the Pope condemned the French Government for the drastic measures adopted toward the religious orders, and a few days later the following dispatch was published:

"Rome, March 27.—Newspapers here publish an interview with M. Combes, the French premier, in which he says the forthcoming visit of President Loubet to Rome is not only a courtesy from the president of the French republic to King Victor Emanuel, but also 'from a friend called France to a friend called Italy.'

"M. Combes adds that President Loubet never dreamed of visiting the pope. Concerning the Pope's recent criticism of the French Government for its treatment of the clergy, and religious orders the premier says: 'It is the pope's business, and he can do what he thinks best. The Vatican has not observed the concordat, and it would be more frank and more loyal to denounce it as ended. I energetically protested against the speech of Pope Pius, and Foreign Minister Delcasse protested likewise against the intervention of the Pope in questions which were not contemplated by the concordat.'

The next day M. Combes brought up the bill relating to the religious orders, and the result is told in the following dispatch:

Paris, March 28.—By the decisive majority of 316 to 269 the chamber of

deputies to-night passed the government bill for the suppression of all forms of teaching by the religious orders. This supplements and completes the work begun by the former premier, M. Waldeck-Rousseau, in 1901. Being the principal work undertaken by Premier Combes, it is believed he will voluntarily retire.

The first law suppressed the unauthorized teaching orders; the new law sweeps away the whole fabric of teaching by religious orders and substitutes the system of state schools for those heretofore conducted by the orders.

The parliamentary battle over the bill was one of the severest in the chamber of recent years. The minority failed to develop any serious strength, but carried its obstructions to the point of a fine art, and, moreover, Premier Combes suffered severely by defections from his own side. The battle having been thoroughly fought out in previous sittings, the opposition to-day contented itself with merely platonic protests before the final division. No serious opposition is expected in the senate.

Another reply to the Pope's condemnation found expression in the order of the French Government to remove from the law courts all crosses, crucifixes, pictures of saints, and other religious emblems. This order was carried into effect on April 1. Many of these are works of art, which will be placed in the National Gallery of the Louvre. M. Combes, the former Roman Catholic and teacher in the ecclesiastical seminary of the Assumptionists, now the French Premier knows how to deal with the Pope, and the best of it is that a large majority of the French people are with him in ridding the country of its enemies—the religious orders.

### The Irish and Rome.

In his best days, when he was out of the Roman Church by the decree of excommunication issued by Pope Leo XIII and Archbishop Corrigan, Dr. Edward McGlynn said if reforms did not take place in the Roman Church, the Irish Catholics would turn against it, as the French did in the Revolution at the close of the eighteenth century, and the writer of the following interesting article evidently shares that conviction. Meantime, the preaching of the Gospel of the grace of God to the Catholic people is incumbent on all who are interested in them, and we have daily evidence that it is not without result. The word of the Lord is—"Come out of her My people."

#### IRISH ROMAN CATHOLICS TABOED.

The strange fatuity of the Irish people, shown in their blind clinging to the Roman Catholic Church, the most destructive enemy of their race, is quite incomprehensible to other people. Ireland was, before the advent of the Roman Church, a "happy Isle" indeed; a Christian land filled with universities and halls of learning that turned out thousands of educated men. And this blessed state of things was changed only after years of brave struggle and resistance by the native Irish priests; but the once noble Irishman has now degenerated into a blind follower of an unscrupulous, merciless enemy to his race.

The Kurds of Armenia were once a peaceful Christian people, but after they had been conquered by the Turks, they became, in the course of time, fierce, persecuting, murderous ruffians, whose chief delight is in murdering their Christian relatives. The Irishman is naturally a kind-

hearted happy man, yet his almost childish adherence to a religion totally at enmity with his own nature makes him treacherous and morose; and, where his unnatural religion is concerned, as brutal as the Kurd. Christianity, however, with its freedom of mind, brings out his best nature and makes him welcome everywhere, as are Protestants of every nation.

A light seems to be dawning in the mind of the thinking Irishman, and he is beginning to see that while he is useful to the Church as a hewer of wood and drawer of water, when he begins to think he is taboo.

While a resident of Rome, the writer numbered among his friends several high church dignitaries. In conversations with them concerning church affairs in America, the fact that nearly all the Romanists were Irish was discussed, and they showed their repugnance to the Irish people, and even went so far as to express the hope that a more refined and civilized people would sooner or later push the Irish into the background, though at present it was considered good policy to cater to them. I thought this showed base ingratitude to the Irish after all the sacrifices they had made to build up the Church and their blind adherence to its rules. Some time later the matter came up with a high church official in Paris, and he expressed a still greater repugnance to the Irish control of the Roman Church in America. He said their ecclesiastics were of the unrefined and ignorant class and that their predominance in Roman Catholic affairs in America was a distinct hindrance to the Church; indeed, that it would be to the great advantage of



the Church if every Irishman would leave it. He only hoped that the time was not far distant when they would all secede, to the great success of Romanism in the United States, and that they were tolerated only because they could be used for the dirty work.

The fact must have been known to some of the educated Irish priests, but none seemed then to have had spirit enough to resent it. This was some time ago, and it is now known that a quiet movement is on foot by the priests in this country to redeem themselves from foreign bondage, and as soon as the movement gains adherents and strength, there will be in full swing an (Irish) American Catholic Church, with all the paraphernalia of bishops, archbishops, etc., galore, and that this movement is nigh at hand is assured. It is a mystery to the outsider, when the benefits of such a movement are so evident, that it has not been begun sooner.

Let us see what some of the advantages would be. Financially it would be one of the wealthiest church organizations in the world, and the millions that are now squeezed out of the Irish Catholics for the support of an old, wornout foreign Papal system, that was out of date centuries ago, will be used at home for their benefit. The natural antagonism that must exist between a native and an alien system will be done away with, as the intelligent Irishman believes in Home Rule, even in Church affairs.

The Irish Catholic Church will be American in its aims and policy, and will therefore affiliate with millions of Americans, who now look upon the Roman Church with suspicion

and dislike. There will be no division of the people into Americans and Romanists, such as the Roman Church has made.

The brainy men of the priesthood will stand some chance for promotion instead of being suppressed. We have among the bishops and priests in the Roman Church in this country some clever and vigorous men, capable of lighting the flame that will make a new race of Christians out of the slaves of Romanism and who will live in history as saviors of their people.

Let us all pray that the day may soon come when the pure religion of the Bible shall again lift the Irish race from its idolatry and superstition into the glory and liberty of the Gospel of Christ! AN (IRISH) AMERICAN.

### **The Kingdom of God.**

BY REV. ALBERT B. KING.

Definitions: (1) The King is the Lord Jesus Christ, God revealed in human flesh.

The beginning of the Kingdom is the regeneration of the natural man by the Holy Spirit, by whom Christ was born in the world, through the Virgin Mary, as earth's great King.

Through the new birth disciples have imparted to them the Christ-like kingly nature, making them infant kings. In Luke XVII: 21, Jesus says: "The kingdom of God is within you," or as some authorities render the word translated "within," it may be read "among or in the midst of you."

The words of Jesus in John III: 3, form a satisfactory commentary on Luke XVII: 21, for He warns us that if we are "not born again of the Holy Spirit" we "cannot see the kingdom

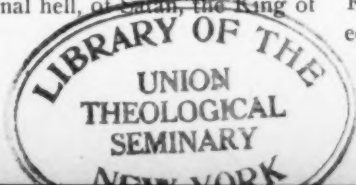
of God." In other words there must be imparted to us the germ of the kingly nature, with thus a vital connection with Christ our Head, and our eternal, full orb'd Sovereign. Thus shall we "see" indeed "the Kingdom of God," in its germ, growth, perfection, and glory—coming, coming, and at last come, as the noonday sun.

(2) The Church which consists of God's elect, as individuals are each and all born into the Kingdom by spiritual regeneration. These are the Church, invisible to the Flesh and World; and all branches of the Church visible, called Greek, Latin or Protestant, are but the husk, bark, or chaff, or outer envelope of the true Church, which is the kernel, sap and grain, which will never be "cast into the fire." Those sections of the Church like the Roman, which confound the exterior and interior, show by "their fruits", that they have less than others of the characteristics of the Kingdom of God. Such exaggerate the importance of externals, and are filled with the spirit of tyranny in government, commercialism, usurpation of the rights of Christ, and animated with a satanic ambition to anticipate or imitate the features of the glorious reign of Christ in the Millennium; and so only worthy to be called the anti-Christian Harlot of the Apocalypse.

(3) The true Church is a part of the kingdom, but not the whole. The kingdom in its fulness includes with the inner church, the regeneration of society, of politics, and physical earth, with the banishment of disease, pain, sorrow, and death, and casting into an eternal hell, of Satan, the King of Evil.

(4) The two kingdoms of Christ and Satan have been battling for the mastery since the fall of man in Eden. Many battles have been fought with varying success. But all things considered, the kingdom of Christ and God has gained many victories, and in this twentieth century, although Satan rages and plots and contends, all his victories have in them a germ of defeat. Jehovah plants Israel as a garrison in Palestine the fortress. Satan successfully tempts Israel, so that the Jews are led into captivity, but God's people in Babylonia repent and turn to Jehovah, who restores them to the Holy Land. Later on the Devil successfully tempts the garrison to reject and crucify Jehovah—Jesus—and the fortress is emptied of its garrison. The fortress and garrison are captured by the Romans. But Christ has planted His Church as garrisons in many national fortresses, and during the "Dark Ages" Satan captured many Christian strongholds and soldiers. Then in the Reformation Christ built forts of great strength, manned by valiant soldiers who had been Roman Catholics.

So has the warfare between the two kings and kingdoms waxed and waned. Now Satan is making his last desperate effort to defeat God's kingdom by introducing on a mammoth scale, a counterfeit imitation of Christ in the person of the last anti-Christ, aiming to control all the politics, commerce, science, and earthly sources and resources of prosperity and happiness. But all this makes more surely certain and speedy the coming of the true King, whose Kingdom in its effects "are Righteousness, Peace and Everlasting Joy."



### Letter from Dr. Drees.

San Juan, Porto Rico, Mar. 26, 1904.  
Rev. James A. O'Connor.

My Dear Brother: The authorities of our Church think I am more needed, or at least very urgently needed, in South America, and I have been appointed to Buenos Aires District, the appointment to take effect August 1. Meanwhile I am to represent the South America Conference in the General Conference to convene in Los Angeles May 4. We sail hence on the S.S. "Caracas," on the 20th of April and, should the steamer make her usual voyage, will land in your city on the 25th, the thirtieth anniversary of my sailing for Mexico.

I should feel greatly distressed in leaving Porto Rico, were I not well assured that our Church is solemnly pledged to maintain the full efficiency of her evangelistic enterprise in this beautiful island. Indeed, I incline to think that my "lack of service" will be more than made up by the solicitude of the authorities of the Church that this work be not allowed to suffer. The friends I have enlisted will be reinforced by many others attracted through other personal lines of influence.

Ask your people to pray for Porto Rico and give their substance for her salvation.

Within eight weeks the walls and roof of the Arecibo church will be finished and soon thereafter Brother Lambert will move his work into the "new house." We need about \$1,000 to finish it. There is a beautiful rose window in the front gable. Do you not know some friends of Christ's Mission and of Brother Lambert, who has made such good proof of his ministry, who will give us one hun-

dred dollars to put stained glass into it? If so, let them communicate with the Mission Rooms, 150 Fifth Avenue, New York City.

Cordially yours,  
CHARLES W. DREES.

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### The Work in Porto Rico.

Further letters received from Brother Lambert, besides that embodied in the letter to Cardinal Gibbons, say that the annual conference of the Methodist Episcopal Church has been held at Guyama (where he has a preaching station), and that Bishop Cranston had reappointed him to Arecibo, where he has already spent four successful years. The bishop visited Arecibo, where he had, to use his words, "a fine meeting." The chapel was filled with members of the church and outside friends.

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### Mr. and Mrs. Ferrando.

THE CONVERTED CATHOLIC for June, 1895, published an interesting sketch of the Rev. Manuel Ferrando, a Spanish priest who had come to Christ's Mission the previous month, and who, with Mr. O'Connor, attended the Northfield conference for Bible study that year. A more complete account of his conversion appeared in this Magazine for October, 1895. After some years of study in Princeton and Union Theological Seminaries, he went to Venezuela as a missionary, and from there he proceeded to Porto Rico in 1898, arriving on the very day that our flag was raised there, and being the first Protestant minister to preach the Gospel on that Island.

Mr. Ferrando and his excellent and devoted wife (who is the daughter of

Dr. and Mrs. Pond, Presbyterian missionaries at Caracas, Venezuela) have met with great success in their work, the center of which is at Juebrada Limon, near Ponce, where a substantial building, comprising a chapel, dormitories for workers and orphans, and other annexes, is nearing completion.

Brother Ferrando's operations are carried on in two chief centers, from which ten or twelve other stations are worked, a band of eight Bible women rendering valuable aid in systematic house-to-house visitation.

Rev. Dr. D. M. Stearns of the Church of the Atonement, Germantown, through whose church and famous Bible classes the work is sustained, visited Mr. Ferrando's stations last fall; and in describing what he saw to his church and congregation, he said: "In all my missionary travels in Japan, China, India, and

Africa, I never saw so great a work of the Spirit of God, nor more self-denying, patiently enduring missionaries, though I have seen some who might be fit partners with them.

"In the space of some three years, about ten thousand people have heard the good news of the Gospel and some four hundred have accepted Christ as their Saviour. Moral and social conditions have also greatly improved; dancing, drinking, and gambling having almost entirely disappeared in many villages."

It is cause for great thankfulness to the workers at Christ's Mission that both the priests now laboring in Porto Rico, who went out from the Mission are so abundantly blessed of God in their labors for the salvation of souls, and have been so successful in their efforts to extend the kingdom of our Lord and Saviour, Jesus Christ.



Mrs. Edith Pond Ferrando.



Rev. Manuel Ferrando.

## The Home of Christ's Mission and "The Converted Catholic."

(REV. EDWIN DINGHAM, IN THE PHILADELPHIA  
"LUTHERAN OBSERVER," MARCH, 25,  
1904.)

Any one passing down West Twenty-first street, New York city, may chance to notice just above the door at No. 142 the simple words, "Christ's Mission." Although these simple words are practically all that marks the place as different from the other houses along the street, the work that is conducted here is one of vital importance to the whole country.

The mission is in charge of Rev. James A. O'Connor, who was once a priest of the Roman Catholic Church, but being convinced of its erroneous teaching and practices, he left that Church, and about twenty-five years ago began the work of Christ's Mission.

The special purpose of the Mission is to help those who have been so unfortunate as to be reared amid the mist of the false teaching and superstition of the Roman Catholic Church, to the clear knowledge of the way of life as taught in the Word of God. The Mission also aims to awaken Protestants more to what the Catholic Church is doing and teaching that is contrary to the coming of the kingdom of Christ.

In addition to pointing very many of the lay members of the Roman Catholic Church to Christ, since the Mission began, it has rendered service to 85 priests who have left the Catholic Church. Many of these have been furnished a home at the Mission until they had learned the way of life more fully, and had time to find new

employment, either as gospel ministers or in some other work to which they felt called.

For the past twenty years Pastor O'Connor has published an excellent monthly Magazine in connection with his work, called THE CONVERTED CATHOLIC. The Magazine is conducted in a decidedly Christian spirit, and is especially designed to keep its readers in touch with the world-wide work of evangelizing Roman Catholics, but of course giving especial attention to the work at home.

There is certainly great need of just such work as Christ's Mission is doing, and a great deal more ought to be done for those who have never had it explained to them that "Whosoever believeth need not perish, but have everlasting life."

### South American Priests.

A visit from Bishop Joyce, of the Methodist Episcopal Church, was an event in the daily work of Christ's Mission that will be long remembered. Next to Bishop McCabe, Bishop Joyce is the most interested of the Methodist bishops in the evangelization of the Roman Catholics. As the Methodist Church is the largest Protestant body in the United States it is well prepared to welcome Catholics into its fold and to work for their conversion. Bishop Joyce has just returned from South America, and he spoke so highly of a priest he met in Argentina that this gentleman has been invited to make Christ's Mission his home until he is prepared for future work as a Protestant missionary.

Dr. Adolf Gil, of Bogota, Colombia, who has been at Christ's Mission for the last six months, will send four other South American priests to the Mission to learn the evangelical faith.



### Christ's Mission Work.

Recently a letter came to us from a brother engaged in mission work in Gibraltar, from which we quote:

"During Mr. F——'s stay here an ex-priest called upon me and was introduced to Mr. F——, who told us of your work among Roman Catholic priests, and as my visitor seemed sincere in his desire to know the truth as it is in Jesus, it occurred to us whether it would be possible for you to receive him into your training home, there being no such opening in Spain, and our work here being among British soldiers.

"He has written an application to you, which I enclose. You will, perhaps, be able to judge by this as to his intentions and state of mind. He has been staying here during the last ten days, and we are favorably impressed by him. Still, I cannot say whether or not he is truly converted.

"People are too apt to suspect converted priests—sometimes without cause; and I have no desire to suspect in this case.

"Should you be able to receive him, would there be any possibility of your Mission assisting him with the expense of his passage to New York?"

This letter affords a good opportunity of saying that the work of Christ's Mission is to receive priests out of the Roman Catholic Church when they apply to it directly, either in person or by correspondence, and instruct them in the Bible way of salvation. This has been the course with all priests—nearly 100 of whom have been received into the Mission since the commencement of this work, in 1879.

In a few cases priests have been received who had previously renounced

Roman Catholicism and established relations with some Protestant denomination; but however much disposed to help such men, the results have not been satisfactory. If a priest is not qualified for religious work by grace or natural gifts, Christ's Mission helps him to obtain employment in the line of business for which he is adapted.

We would suggest to the friends interested in the conversion of Roman Catholics in South America and Europe, and even in the Orient, from which communications have come like that from Gibraltar, that they pursue the same course that Christ's Mission has followed—present Christ to the priests as a complete Saviour and when they give evidence of true conversion seek openings for them in missionary work. If they are not spiritually minded—and alas! this is the case with many priests of Rome—help them to find positions where, by industry and patient application, they can attain success. It is a common mistake to assume that because a man has been ordained a priest of the Roman Catholic Church he should continue to be a religious teacher after leaving it. Unless he is as well qualified as other Protestant ministers he will be a happier man and more successful in a secular pursuit.

This has been the course pursued in Christ's Mission, and the results have been satisfactory, as more than half the priests that have come to it are now engaged in professional and commercial life.

Every Roman Catholic priest who applies to Christ's Mission for counsel, direction or aid of any kind will be heartily welcomed.

### De-Paganizing Romanism.

Intelligent Roman Catholics are becoming ashamed of the superstitions of their Church. In the course of time they hope that the most objectionable features of Roman Catholic worship will be eliminated. The Paulist Fathers, in their weak way, desired to lead in this movement, but no attention was paid to them. Recently, however, a bishop has directed attention to some of the pagan practices in the Roman Church.

In a sermon in the Cathedral at Syracuse, N. Y., Bishop Patrick A. Ludden, preaching on "Catholic Devotions," referred to the apparition or "vision" which was said to have rested above the bier of a Catholic woman at Oswego, and said the incident smacked of commercialism. He did not approve of pilgrimages to far away shrines, and said there were altogether too many, involving expense, trouble and danger. He also called attention to the lack of reverence shown by many Catholics in the church in the manner in which they cross themselves and genuflect. He compared their manner of blessing to the performance gone through in brushing a fly from the face, and their genuflections to the short and sudden movement caused by stepping on a match. He said he had visited many holy shrines made sacred by the traditions of Christ, and that he had never seen an apparition or anything to suggest the preternatural, much less the supernatural.

If this bishop follows up his crusade against pagan superstitions and the customs and practices in religious worship that are distinctively Roman Catholic, he will have a gigantic task on his hands. All the "Catholic devotions" are simply continuations, under so-called Christian names, of the pagan customs of the ancient Romans, who had in their temples statues

of Jupiter, Juno, Apollo, Venus, Neptune and Ceres, even as the modern Romans have their St. Peter, St. Mary, St. Benedict and St. Agnes, St. Patrick and St. Bridget.

The bishop will find it equally difficult to instill a feeling of reverence into the minds of his people when they assemble in the churches, where these statues and pictures abound, that may have been formerly representations of pagan gods and goddesses. When Catholics visit Rome and observe the work of excavation on the sites of temples where idols are still found they do not make obeisance to those images; neither can it be expected that they will have more reverence for similar statues and pictures, though designated by Christian names.

The most effectual remedy for this evil is to lift up Christ—not physically, as in a crucifix, where He is a dead Christ, but in the power of the Resurrection as a living Saviour, who is calling all to come to Him. If Bishop Ludden should do this, however, he could not long continue to officiate as Roman Catholic bishop of Syracuse. The Curia at Rome would quickly learn that he was preaching Protestant doctrine, and he would soon be suspended and excommunicated.

The only hope for the future of the Roman Catholic Church in the United States is to purge its doctrines and practices of the heathen elements of which these are at present so largely constituted, and to give the Bible its rightful place of authority in the lives of its members. Jesus Christ will then occupy His own place in the hearts of both priests and people, and ignorance and superstition will soon be numbered among the things that have passed away, to return no more forever.

### To Drive Out Protestants.

It is not often that a Roman Catholic archbishop feels called upon to take a public stand against an organization within the Church, and which presumably exists for the benefit of the Church. Yet such an event has happened in Ireland, where Archbishop Walsh, of Dublin, has publicly condemned the Irish Catholic Association—the chief object of which is to procure the employment in every profession, business, and calling of Roman Catholics, or “liberal non-Catholics,” in preference to those whom it describes as “bigots.” According to the *London Times*, “the Archbishop bases his condemnation both upon grounds of Christian morality and upon grounds of worldly expediency. With the sources of information at his command, he must be supposed to know something of the character and perhaps of the identity of the promoters of the scheme. Curiously enough, he expresses his fears that it would be useless for him to seek to influence some of them by an appeal to Christian feeling or by a reference to the Christian law. He accordingly dwells upon the folly and the mischievousness of the movement rather than upon its wickedness. He says that he knows himself of many cases in Dublin in which Catholic traders and employees, and even Catholic charitable and benevolent institutions, have suffered substantial loss in consequence of the operations of the association.”

Archbishop Walsh has in this matter a staunch supporter in Mr. M. J. F. McCarthy, the author of “Priests and People in Ireland,” who said:

“In September, I said, referring to the Catholic Associa-

tion, ‘I denounce, in the name of Christianity, the policy of extermination now pursued day after day toward our Protestant fellow-citizens in such priestly papers as the  *Freeman’s Journal* and the  *Leader*.’ My denunciations have been more than justified by subsequent facts. I delivered an exhaustive address on the subject to a mass meeting of Dublin citizens of about 4,000, last month, in which I placed the responsibility for the Catholic Association on the high ecclesiastics, without whom it could not have flourished a day. The nefarious Association has not yet been effectively condemned by these ecclesiastics. Its policy and acts have on the contrary, been palliated and condoned in several episcopal utterances. Until an official condemnation of its methods has been pronounced by the hierarchy as a body, their responsibility continues, and our opposition cannot be relaxed.”

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### From a Converted Catholic.

I was raised a Roman Catholic by a religious mother, and was devoted to the Church, but after studying the Bible, reading the chapter in Isaiah concerning the worship of idols, and perusing with intelligence the discourses of Christ and the story of His life, I concluded that the Roman Church was idolatrous in respect of the Mass and of her statues, and I have become a Protestant.

When I was sick, a priest came to see me not long ago, and said: “You have been raised a Catholic, and when you approach death, you will send for me.” “Prove to me,” I replied, “that Christ instituted the priesthood.” “What are we, then?” said he. “The answer to that is left to you,” I replied. The dialogue stopped right there.

### "A Year in St. Margaret's Convent."

When this work was first published it was called "The American Convent as a School for Protestant Children," and this title runs through the present volume as a heading. Soon after its first appearance the following letter was published in *The Southern Churchman*:

"Mr. Editor:—I have recently read a book entitled 'The American Convent as a School for Protestant Children,' and have been so profoundly impressed by it that I beg you will read it if you have not already done so. It is a book which, just at this juncture, ought undoubtedly to be in the hands of every Protestant in the country, whether man, woman, or child; and if a general perusal of it can be had, I venture the assertion that its influence for good among God's people will rival, if not surpass, that of Mr. Gladstone's great pamphlet on 'Vaticanism.' In fact, it will accomplish similar results in spheres that we cannot hope Mr. Gladstone's paper will reach directly, and indeed, it is, in my judgment, not an unworthy supplement to the work of that great Englishman.

"I would like to see it published in weekly instalments in every religious paper in the land, and in such cheap form as would enable everyone not only to read, but to own it.

"It is in narrative form and very interesting.

"Very truly yours,

"R. T. C."

In sending us a copy of this letter last November, Miss Cowan said: "I learned through *The Southern Churchman* that the writer of this high commendation was Mr. Robert T. Craighill, a well-known lawyer and an earnest Christian, of Lynchburg, Virginia." Miss Cowan added that the name of the book was changed in

subsequent editions, and when we proposed to her to publish it as a serial in *THE CONVERTED CATHOLIC*, she was greatly pleased at the selection of the title, "A Year in St. Margaret's Convent."

— Among Miss Cowan's friends in Washington while she was a member of the family of Justice Field, of the Supreme Court of the United States, was a well-known lawyer, who, as a young man became private secretary to Judge Field, and who had daily opportunities of seeing and appreciating the spiritual and intellectual qualities of Miss Cowan. This gentleman, writing from Washington, to the Editor of this Magazine, March 25, 1904, said:

"After reading your eulogy of Miss Cowan, and your beautiful and appropriate tribute to her life-work, I feel that nothing of value could be added from my pen. She was a Seer, and more than twenty-five years ago issued her warning cry against the Ritualism which she lived to see grow into a menace to the spiritual character of so many Protestant Churches. But she did her work, and did it well, leaving landmarks behind to warn the oncoming generations.

"I have already started her book, in its new dress, which I received from you, on its round of mercy, the first family where it will be read having among its members some who were becoming infatuated with the eloquence of a certain 'Shakespearian scholar' priest of this city.

"May God continue to bless your noble labor of love! I am glad that you give our Roman Catholic friends the Gospel of love, only.

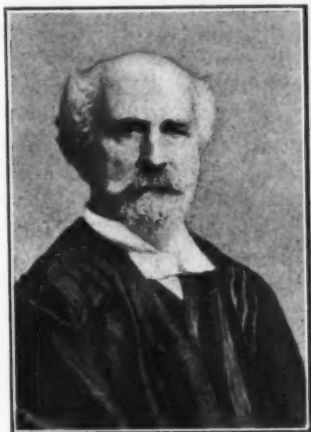
Sincerely yours,

IRWIN B. LINTON."

### A FAITHFUL MINISTER—A BELOVED FRIEND.

On March 30, 1904, at the age of 65, the Rev. Frank Rogers Morse, D.D., of Calvary Baptist Church, died in New York city, of heart failure, caused by pneumonia.

In the course of a beautiful tribute to his memory his colleague, the Rev. Robert S. MacArthur, D.D., said that he was a man of peculiarly attractive natural character. He was the product of an historic Puritan ancestry,



Rev. Frank Rogers Morse, D.D.,  
1839-1904.

and thus the inheritor of noble tendencies. Dr. MacArthur continued:

His was an unusually attractive personality. In the graces, courtesies and chivalries of life he possessed many of the best qualities of the best types of both New and Old England. His refined face, noble carriage, and courteous address were but the index of his cultured mind, chastened thought, and pure heart. Seldom in the ministry, or in any profession, is a man found possessed of so admirable a combination of the charac-

teristics of the refined gentleman, the cultured scholar, the devoted friend, and the consecrated clergyman.

He was graduated from Dartmouth College, the Alma Mater also of Daniel Webster, and immortalized by him in his great plea on its behalf before the United States Supreme Court. Dr. Morse loved his native State, his honored New England, his historic college, and its immortal Webster. In 1865 Dr. Morse was graduated from Newton Theological Institution.

After very successful pastorates at Cambridge, Mass.; Lowell, Mass.; Albany, N. Y., and Brooklyn, he was invited, in 1888, to supply Calvary Baptist Church during the pastor's absence in Europe.

His services were so acceptable that on the pastor's return Dr. Morse was invited to enter into the relationship which he maintained with such profit to the church and such pleasure to the pastor, and also to himself, for nearly sixteen years.

His combination of noble qualities was as rare as it was beautiful. He made his power felt immediately in the pulpit and in the parish. His unselfishness was a marked characteristic of his life and work. Like his Lord, he was willing to lose himself in his work. Like his Lord, he literally went about doing good.

Into hundreds of homes Dr. Morse went as counselor, friend, comforter, father, and man of God. In hundreds of homes he offered prayers for wayward sons and unconverted husbands and fathers. His presence in all these homes was a benediction from God. Scores of young men and women have situations to-day because of his



kindness. Many a weary step he took late and early to advance the interests of strangers in New York who were without money, situation or friends. He was also as welcome in the homes of the rich as in the dwellings of the poor. His hand, head, and heart were always at the service of Christ when that service could be performed for needy souls. Only the Master, who knows all hearts, knows the services of love, the sacrifices of money, and the labors of heart given by this princely man of God on behalf of those in need. His fervor and zeal remind us of those of the Apostle Paul, his sanctified impetuosity that of the Apostle Peter, his gentle spirit, flaming love and unwavering loyalty to those of the Apostle John, and his utter unselfishness and complete devotion to God and man remind us of the divine Lord and Master Himself.

During the days of Holy Week we walked with Christ in the shadow of the cross; and on Good Friday night we tenderly gathered about the beloved dead, even as did the inner circle of disciples about their Lord when they took Him down from the cross, wrapped His sacred body in spices, and laid it in Joseph's new tomb. So we laid away our Christly brother, with tender love for him, prayerful sympathy with his bereaved wife, assured hope of a glorious Easter for him, and with unspeakable praise to the grace of God for our brother's beautiful character, consecrated service, and assured celestial felicity.

"His life was gentle; and the elements

So mixed in him, that nature might stand up,

And say to all the world, This was a man."

### Pastor O'Connor's Address.

At a memorial service for Dr. Morse, in Calvary Baptist Church, at which Dr. MacArthur presided, the Rev. James A. O'Connor said:

We admire, honor, and respect the men who, by their strength of character and their gifts, graces and virtues have attained leadership, though this quality of greatness does not always evoke the tender emotion of love. In the life and work of Dr. Morse, however, while the masterful mind, purity of soul, and nobility of character that distinguished him were fully recognized, the predominating sentiment entertained for him by all who knew him was that of love. Young and old loved him. He was the most lovable man I ever knew. I had known him for twenty-two years, and each year my love for him grew in intensity. He was pastor of a church in Brooklyn and had been elected president of the Ministers' Association, when I was invited to deliver an address before that body; and I can never forget his words of kindness and loving sympathy with the work which I was then beginning and whose purpose I explained to the ministers, as he closed the meeting in language so graceful, so pure in diction, and breathing such a noble Christian spirit. In all the years since then he was the same courteous, sympathetic, loving friend. I never met him but his smile lighted up the scene, whether in the street, in the church, or in a public assembly. Though not belonging to his church he frequently attended our services in Christ's Mission, coming unannounced to worship with us in a simple Gospel service. But I always made him speak to us, and the ele-

vated tone of his addresses and the beauty of his language inspired our minds and quickened our hearts to grander conceptions of Christian life and patriotic duty. His many letters to me were in the same vein. In one of the latest he said: "You have no idea how much we all love you for the great work you are doing in such a fine Christian spirit—fighting the battle for Christ and our American principles against the Roman monster that has been proved to be the enemy of God and man." And only a short time before he was called away from us, Mrs. Morse wrote me a letter that contained many expressions of his unwavering love. We all loved him because his soul was filled with love for all.

Our beloved friend was a Christ-like character who, like the blessed Master, went about doing good. He was a good friend to the Roman Catholics, though opposed to the system that has kept them in bondage, and he has welcomed many converted Catholics into his church.

The beauty and purity of Dr. Morse's life and character, with his rich endowments by nature and grace, have been so eloquently expressed by Dr. MacArthur that we are all indebted to him for voicing our sentiments in language that we could not approach. Such a beautiful tribute to a beautiful character could be possible only when the words have passed through the heart to find expression on the lips. Dr. MacArthur has spoken for all who loved Dr. Morse in what he has said, and we thank him for such a noble tribute to our beloved friend. When we all meet in the Father's House we shall greet the cultured, courteous, beloved Frank Rogers Morse in the presence of the Lord.

## The Bound Volume for 1903.

The *Free Methodist* of Chicago, contained the following notice of the bound volume of this magazine:

The volume of *THE CONVERTED CATHOLIC* for 1903, vol. 20, is a book of 384 pages. Its editor and publisher is the Rev. James A. O'Connor, who was formerly a Roman Catholic priest. This year he hopes to celebrate the twenty-fifth anniversary of his evangelistic work for Roman Catholics in New York. Nearly one hundred priests have found the home established in Christ's Mission to be a door through which many of them have passed from the superstition of Rome not only into the gospel, but into fields of usefulness. This magazine contains accounts of these and other conversions. Published by James A. O'Connor, 142 W. 21st street, New York City. \$1.00 a year.

Last month orders for nearly all the bound volumes could be filled; but applications should not be delayed.

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## Old and New Friends.

Subscribers who have not yet renewed for this year will please remember that the calendar says this is the second quarter of the year, and one of the things left undone in the first quarter is the renewal of the subscription. It is a good time to remember that now before they forget it altogether. Their co-operation is needed.

Many new readers will receive copies of this month's issue of the Magazine. We hope they will become regular readers, and thus receive good news of an important and necessary Christian work and do good by helping it forward. We have the best subscribers in the world, but they are not as numerous as we could wish, and many of them are forgetful of the needs of the work.

### The Magazine for Libraries.

Several years ago, when preaching in the opera house at Carlisle, Pa., on a Sunday afternoon, a gentleman addressed us and expressed his pleasure at the Christian manner in which Roman Catholic subjects were discussed. He came of the good old Pennsylvania German stock and was a sound Protestant and a thorough Christian. This gentleman, Mr. C. O. Diffenbacher, of Mechanicsburg, Pa., continued to be interested in the work of Christ's Mission; which was outlined in the address at Carlisle; and to increase its influence he sent copies of THE CONVERTED CATHOLIC to many of his friends. Among these was the Rev. Thomas K. Davis, a connection by marriage, who is librarian of the Wooster University.

It is gratifying that the character of the Magazine has so favorably impressed Dr. Davis for several years that last month he sent us the following letter:

UNIVERSITY LIBRARY, WOOSTER, O.

March 30, 1904.

My Dear Mr. O'Connor: There is something strangely interesting and fascinating, I might say, about your Magazine. We receive more than a hundred magazines and papers in the University, but THE CONVERTED CATHOLIC is the only one I read from beginning to end. Others have said the same thing. It is owing, I think, to the Christian spirit evinced in its pages, the love and kindly feeling manifested for the priests and unfortunate people who are caught and entangled in the snares of Romanism, while you show no quarter to the dreadful system which is located at Rome, and claims the supreme power.

Oh, that all men everywhere would come to see the world-wide difference between spiritual Christianity and political and worldly ecclesiasticism!

God bless you in all your work.

Yours very sincerely,

THOMAS K. DAVIS.

The example of good Brother Diffenbacher, who was called to his reward last December, in sending copies of the Magazine to university and college libraries, could be followed by many friends of this work; and the results among the young men and young women in our educational institutions could not fail to be beneficial on a very large scale. The tone of the Magazine, its accuracy in discussing historical subjects relating to the Roman Catholic Church, and, as Dr. Davis says, its Christian spirit and kindly feeling towards the Catholics will appeal to these young people—the rising hope of our country—if they can have the opportunity of reading it. We learn that the Magazine is bound in the libraries where it is received, thus becoming a permanent source of information and enlightenment. It should be in every library in the United States.

Matanzas; Cuba.

Dear Brother:

We are in the same good work, trying to convert Roman Catholics to Bible Christianity. Success to you in your difficult task!

We missionaries in Cuba find excellent hints in your Magazine, a copy of which I recently received. The good work goes on here; the newspapers help us a good deal.

Yours sincerely,

E. P. HERRICK.

## FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

XVII.

NEW YORK, April, 1904.

Sir:—In these public letters it has been my purpose to be as courteous to you personally and to the members of your Church in general as the subject of each letter would permit. I take issue with you on religious questions and on the policy of your Church in public affairs, but in doing so I wish to avoid personalities, believing that there can be differences of opinion among men without imputing dishonorable conduct or losing mutual respect. But it is a remarkable fact that while Protestant writers generally observe the courtesies of life in discussing religious subjects, the priests and publicists of your Church are not restrained by considerations of respect or tolerance for their opponents. In their hearts they sigh for the days of old, when the Inquisition could effectually silence all opposition, but realizing that such power has been wrested from them they resort to vituperation and slander to gain their point.

I shall not turn aside from the course I have pursued in these letters, Cardinal, and adopt the methods of the scribes of your Church, but I shall speak plainly at this time of some recent calumnies that affect my brethren who have renounced your Church, and if I use words that may sound harsh to the ears of Christian people, I think they will agree with me that the occasion demands plain speaking. The facts are as follows:

Last month I received a letter from a gentleman in Kingston, Jamaica, saying: "It has been published in one of the newspapers here that Mr. Lambert, who was laboring in Porto Rico, has given up Protestantism and gone back to Romanism, and is now in Canada. Kindly let me know if this be true, so that I may have the facts published here.

"W. McCARTNEY."

A few days later I received the following letter, also from Kingston:

"The daily *Gleaner* of this city, in its issue of February 16, announced the return to the Roman Catholic Church of Father Lambert, who once labored in this island.

"Of course, the Romanists are delighted with the news; while others (with myself) are pained about it. Believing that you are acquainted with the facts, being in touch with Mr. Lambert, I have ventured to ask you about the truth or otherwise of the story, so that I may give publicity to the facts.

"The report went to say: 'He (Lambert) is now in Canada.' I am deeply, prayerfully interested in THE CONVERTED CATHOLIC and the work of Christ's Mission.

Faithfully yours,

"LLOYD G. DAVISON."

Before I had time to reply to these letters I received the following from Brother Lambert himself:

"Arecibo, Porto Rico, March 3, 1904.

"My Dear Brother O'Connor:—I write you from Arecibo. But you

will be surprised, if not stunned, to learn that I have 'gone back' to Rome, and am now residing in Canada! At least so says the *Kingston Gleaner* in its issue of February 16.

"Listen. I copy textually:

"Father Lambert.

"News has been received in this island that Father Lambert, who it will be remembered left the Roman Catholic Church some years ago and joined the Wesleyan Church and was officiating at Coke Chapel, in Kingston, has again gone back to the Roman Catholic Church. He is now in Canada.'

"My old friend, Rev. John A. McIntosh, of Port Antonio, Jamaica, mailed me the above item, and at once I sent through him to the Kingston editor the most complete denial he very likely ever received in his life.

"I have also written to the Rev. G. B. Hay, editor of the *Wesleyan Methodist*, Kingston, Jamaica, to deny the story. These Romanists are incorrigible.

Faithfully yours,

"A. LAMBERT."

In replying to my correspondents in Kingston I asked for a copy of the paper in which this falsehood appeared, and in due time it was forwarded to me. I also received a copy of the *Gleaner* of March 23, in which a communication from David D. Parnter appeared, saying he had received a letter from the Rev. A. Lambert denying most emphatically that he had gone back to Rome. But the editor of the paper did not apologize for the "mistake" or explain how it occurred. Nothing less than a suit for libel or the fear of personal injury would induce an editor to reveal the source of his information when that source is in your Church. I had personal experience of this many years ago. The details were given in *THE CONVERTED CATHOLIC*, Volume III. I had been preaching in Pittsburg and vicinity, and so many Roman Catholics attended the meetings at Freeport, Pa., that the priest, McTighe, became alarmed, and some months afterward attempted to reply to my lectures. The people were not satisfied, and they requested him to "go deeper into the subject." This he promised to do the next season, but when that time arrived he pointed to a paragraph in the local paper which said that "Father O'Connor, who preached in the Presbyterian Church some months ago, has gone back to the Roman Catholic Church, and is now doing penance at the Monastery in Latrobe."

My Protestant friends in Freeport immediately wrote to me, and though the editor of the paper published my denial he refused to give his authority for the story until one of the leading men in town told him he should do so or a public meeting would be called, which would make him leave the place. Then the editor said Priest McTighe was his informant. A few months later, McTighe left Freeport for another parish.

It is only four years (August, 1900) since I wrote you a letter, Cardinal, in reference to a statement made by the Paulist Fathers of this city, that the Rev. A. Lambert had been "reconciled" to the Roman Church. One of them had written a letter to Vancouver, British Columbia—what far away places your Church selects for the publication of its slanders concern-



ing former priests!—saying Father Lambert and several others had returned to the Church of Rome. When the paper reached me Brother Lambert was in this city preparing to go to Porto Rico. With a lawyer he called on Father Deshon, the superior of the Paulists, who denied he wrote the letter, and said though it might have been written by one of his associates it was not intended for publication. Like McTighe, in my case, who said he “had heard the story,” Deshon declared some one had told the Paulists about Brother Lambert, and thus the lie had obtained publicity.

Why does your Church propagate such falsehoods? Why do you and your priests deliberately lie about us who have withdrawn from your Church and become Protestant ministers? It is not only in this country where such slanders are circulated, but in all parts of the world the lying tongues of your priests are at work defaming the characters of the men whom a merciful God has delivered from your unholy company. In 1895 a distinguished English minister, the Rev. Dr. Brooke Herford, who died last December, delivered a lecture at Harvard University, Cambridge, Mass., under the Dudgeon lectureship, in which he related the experience of one of his friends as follows:

“One of our most respected English ministers, who, after a good university education had begun life as an Anglican clergyman, but later, like all others of the ritualists, had gone over to Rome and became a priest, after some years in the Catholic priesthood quietly came back into Protestantism. What he told me of his Catholic experience I could implicitly accept. And it was this:

“That after he had been in the priesthood for some time he happened to be at a conference of priests at which the question proposed for discussion was this:

“Supposing a priest apostatizes and one of his fellow priests, in order to block his way, starts a report of his having been guilty of some scandalous crime, how ought such a falsehood to be treated?” He said he should never forget the amazement with which he listened, as some of them laid it down that it should be treated as a venial transgression, with some slight official penance imposed, while others declared it to be no wrong, because of its being intended to bar the apostate in his wicked course and force him back into the Church; but not a single one among all clearly and strongly condemned it. He told me that it was this which first made him feel that somehow he was where he did not belong, and led, after a time, to his returning to Protestantism!”

The gentleman referred to by Dr. Herford is the Rev. Dr. Safford, now a Unitarian minister in England. As an honorable man he could not continue in the priesthood of Rome. If he had remained there he should have become a slanderer like the other priests.

Another reason why you and your priests slander us is that the people in large numbers follow our example in leaving your Church. In their estimation a priest is “another Christ,” and by the sacraments he administers he is so essential to their salvation that they are wholly dependent on him. When, therefore, a priest leaves your Church and lifts up Christ as the only

Mediator and proclaims His Gospel of salvation without money and without price, they think, they inquire, and the Spirit of God leads them to the knowledge of the truth. This is what occurred at the Reformation of the sixteenth century, and this is what is going on ever since. When a priest leaves you to become a minister of Christ, you lose not only a pillar of the Church, but you suffer the loss of many members.

As to the sin of lying involved in the calumnies you circulate concerning us, it is the easiest thing in the world to obtain absolution for such a venial transgression, or as Dr. Safford said, it is not accounted a sin at all. But even if it should be deemed a transgression of the moral law any Jesuit would grant absolution without hesitation. A case in point is the condition of Queen Isabella, of Spain, who died in Paris this month. The people had driven her from the throne on account of her laxity of morals, yet she was a good Catholic who received the sacraments regularly. Simple minded Catholics wonder how any priest could absolve her while she continued her immoral life. Her profligacy was so notorious that there were many rebellions in Spain before she was finally exiled to France. How could she receive the sacraments? Pascal answers the question in the fifteenth of his incomparable "Provincial Letters," where he quotes the Jesuit Bauny, who declared in one of his famous propositions, "That absolution ought to be neither denied nor deferred in the case of those who live in the habits of sin against the law of God, of nature, and of the Church, although there should be no apparent prospect of future amendment." Isabella did not even pretend to amend her life, but she had Jesuit confessors who gave absolutions, indulgencies, and dispensations without stint. Faugh! Cardinal, what a mockery is your claim that your Church is the bride of Christ. It is corrupt in every limb and fiber, in doctrine and practice, and the intelligent, decent people who by inheritance and early training had come under its influence are leaving it.

Before closing this letter I will state that it is ten years last month since the Rev. A. Lambert left your Church, and since then he has been a faithful minister of Christ. He was a Redemptorist priest conducting a great mission in Brooklyn with three of his associates when he called on me and told me of his emptiness of soul and the lack of spirituality that was felt by many priests. I invited him to be my guest in our Christ's Mission Home, and he accepted the invitation, with the result that he was truly converted to Christ, and has been since a most successful missionary. In another part of his letter denying that he had returned to your Church, he says, in reference to a letter of Bishop McCabe's, that had appeared in *THE CONVERTED CATHOLIC*:

"In reply to Bishop McCabe's letter, regarding my work in Porto Rico, permit me to state that I reported at our annual conference, held last week in Guyama, 153 members, 225 probationers, 77 juniors, 45 candidates for probation, and some 50 adherents; 7 preaching stations—Arecibo, Tanama, Hato Viejo, El Pajuil, Albra Honda, Camuy, Hatillo; 5 sub-stations (places where services are held occasionally) and 4 Sunday schools. I have now two local preachers and four exhorters, all trained by myself. And all these.

with the exception of three, are former Roman Catholics. Praise God from whom all blessings flow!"

Thus the case stands, Cardinal. Again is your Church convicted of falsehood. Will you issue an order to your priests to stop calumniating those who separate themselves from the evil that is inseparably connected with your Church? You will not, you dare not, for in that case you would be suspected yourself and your "liberal tendencies" would bring down on you the wrath of the Jesuits and the Roman Curia. While you permit the subordinates in your Church to perpetrate evil you are a partaker of their crimes. Do you not fear that the American people will learn what hypocrites you and your priests are and inaugurate a movement that will place you all on a level with the Mormons in some respects. Polygamy apart, there is much in the hideous Mormon system that is copied from your Church. But that is another subject that would require special treatment.

As the Paulist Fathers were the first to attack Brother Lambert for leaving your Church and preaching the Gospel for the conversion of the Catholic people, they should be first to repent and mend their evil ways. But instead of doing this they seem to be getting worse, as the following facts will show:

In the New York *Sun* of September 14, 1903, it was stated that Father Murphy, of the Paulists, had severed his connection with that fraternity, and had been admitted into the See of Bishop Cosgrove, of Davenport, Ia. It was further stated by the *Sun* (and none of these statements were denied) that Father Murphy had preferred charges against one of the young priests for having broken his vow of chastity, and that the accuser had been charged, in turn, with having violated the "seal of Confession"—the worst crime, according to Roman Catholic theology, that a priest can commit.

It appears, however, that Father Murphy had committed a far worse crime than that, from the standpoint of the Paulists. He had preached a sermon in their Church, in which he had given great offense to the best supporters of the Paulist Fathers, and to which I shall refer in a future letter. Enough has been said of their wickedness this month.

This is not a pleasant topic on which to dilate, Cardinal, but it is sometimes necessary to call attention to the juggling Jesuits and perfidious Paulists who are deceiving the people by the false pretences that they have the keys to heaven, when they are nothing but whited sepulchres. France, "the eldest daughter of the Church," breathes a sigh of relief at the departure of the religious orders—50,000 priests, monks, nuns and novices, who have been the curse of the country. There will be trouble with the same religious orders here, but we trust in the Lord to deliver us from them. Premier Combes, the former Catholic, has done the work in France. It will be done here also.

Yours truly,

JAMES A. O'CONNOR.

## THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of  
Roman Catholics and their conversion  
to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,  
142 West 21st St., New York.

Subscription, per Year.....\$1.00

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class matter.

### Various Notes.

Sample copies of this Magazine will be sent to any persons whose addresses may be sent to this office. Our friends can help to extend the circulation so as to put the Magazine on a good "paying basis" if they will send the addresses of those who they think will be interested.

From the approving letters that come to the office it is certain that the Magazine needs only to be known by a larger circle to have its circulation greatly increased; and this is the most excellent way of making known the aims and purposes of the Magazine and the methods used in conducting it.

Last month some one called the attention of a gentleman in California to the good work the Magazine is doing, with the following result, as shown by this extract from his letter:

April 2, 1904.

The copies of CONVERTED CATHOLIC came safely last week. Please accept my thanks for them. I am very much pleased with the Christian spirit in which you write. It is just what is needed to place in the hands of Roman Catholics. It is free from all bitterness, and is not calculated to arouse antagonism.

Your letters to Cardinal Gibbons are excellent. Will you please reserve a set of bound volumes of THE CONVERTED CATHOLIC for me? I enclose money on account for them. I

also send a subscription for myself for 1904 for your most welcome periodical. It is something that should be in the hands of every thinking person in the United States.

May God bless you in your work  
is the wish of A. W. W.

### For Sale or To Rent

One of the best cottages at Northfield, Mass., is for rent this season. It is situated on an elevated plateau in a beautiful lawn; an ideal place of quiet beauty, cooling breezes and home comforts; ten minutes' walk from the Auditorium, where the great Conference meetings are held.

The house has nine rooms and bath room, fully furnished and supplied with pure, running water from the hillside. A barn, accommodation for two horses, and the use of a carriage and ten acres of excellent land go with the house. For particulars address SAMUEL E. WALKER, East Northfield, Mass.

### A Fine European Tour.

The Rev. Dr. Thomas Douglas, of the New York Presbytery, who will conduct a small and select company to Europe this year on his twelfth trip across the ocean, will make travel for those who join his party as agreeable and enjoyable as any vacation could be. He has secured very favorable terms, and will personally attend to the comfort of the friends who will go with him during the entire journey. Not only is expense saved and annoyance avoided by going with an experienced and accomplished traveler like Dr. Douglas, but comfort is assured by the care and attention devoted to each person.

### Christ's Mission Work.

#### FORM OF REQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.